

1841

7-17-1841

Western Episcopal Observer July 17, 1841

Follow this and additional works at: <https://digital.kenyon.edu/observer1841>

Recommended Citation

"Western Episcopal Observer July 17, 1841" (1841). 1841. 28.
<https://digital.kenyon.edu/observer1841/28>

This Book is brought to you for free and open access by Digital Kenyon: Research, Scholarship, and Creative Exchange. It has been accepted for inclusion in 1841 by an authorized administrator of Digital Kenyon: Research, Scholarship, and Creative Exchange. For more information, please contact noltj@kenyon.edu.

WESTERN EPISCOPAL OBSERVER.

BEING A CONTINUATION OF THE GAMBIE OBSERVER AND WESTERN CHURCH JOURNAL.

CHAUNCEY COLTON, D.D., PROPRIETOR.

Christ and the Church... Truth and Rebe.

TERMS—\$2.50, PER ANN., IN ADVANCE.

VOLUME XI.

CINCINNATI AND LOUISVILLE, SATURDAY, JULY 17, 1841.

NUMBER 29.

THE WESTERN EPISCOPAL OBSERVER.

EDITED BY
REV. CHAUNCEY COLTON,
"WILLIAM JACKSON,
"JOHN T. BROOKE,
"HENRY V. D. JOHNS.

PUBLISHED WEEKLY, AT CINCINNATI AND LOUISVILLE.

Printed at the Western Church Press, No. 100, West Fourth Street, Cincinnati.

Terms—Two Dollars and Fifty Cents per annum, payable in advance.

Observer.

THE MORAVIANS OR UNITED BRETHREN.

(Continued from page 105.)

But let us also briefly notice the labors of the Brethren in the British West Indian Islands, *Jamaica*.—The Moravian Mission in this important British colony, originated in the pious zeal of some gentlemen in England, possessing estates in the parish of St. Elizabeth, who, having been enlightened to discover their own spiritual destitution and recovery could no longer remain insensible to the condition of their dependants; and in 1754, the missionary stations of *Carmel* and *Emmanuel* were established. During the first four years considerable success attended the labors of the Brethren among the Negroes as well as the white population; but during the weary space of half a century, after that brief period of prosperity, they were appointed, by the great Lord of the harvest, "to sow in tears." At their celebration of the 50th anniversary of the mission in 1804, we find them recording, in the spirit of subdued thankfulness, that they have "sufficient cause of gratitude to the Lord for having preserved a seed in Jamaica also, which in his own good time may grow up into a rich harvest." The number of adult and infant baptisms, up to this period, was only 938.

In the year 1815 the "blade of this expected harvest began to appear. One of the Brethren writes in that year, that at Carmel there were about 200 "mourning on account of their sins, and seeking salvation by Jesus." "One Sabbath lately," he adds, a negro from an estate about fifteen miles from Carmel, brought me a stick marked with seven notches, each notch denoting ten Negroes, who were engaged, on that estate, in praying to the Lord." In 1819 the first missionary settlement unconnected with estates, was formed; and from that period the mission has been attended with almost uninterrupted success. During the past eighteen years, the number of stations has increased from three to ten; of converts and catechumens, from about 800 to 10,000; and of communicants from a few hundreds to above 2000. The conduct of the members of these numerous congregations has been, in general, "as it becometh the Gospel of Christ." (Phil. i. 27.) So demonstrable has been the beneficial effect on the character of the Negroes, that many proprietors and managers have been anxious to establish such instructors on their estates. The Emancipation Act, passed in 1834, greatly extended their sphere of usefulness among the apprentices, and the most important results are expected from the complete enfranchisement on the 1st of August last, of this Negro population, whose grateful and highly becoming Christian deportment on that eventful day has just come to our knowledge.

We now pass on to *Antigua*, whither one of the Brethren's Missionaries went from St. Thomas in the year 1756. For the first fourteen years, while the "fallow ground" was being broken up, the aspect of this Mission was gloomy and discouraging, but its history from that period (from 1770) presents us with a most delightful Missionary picture: congregations and converts gradually multiplying—new stations established—chapels erected, partly by the ready and cheerful industry of the Christian Negroes—their patient endurance of the persecuting austerity which was practiced by some of the managers—their unflinching obedience when beset by strong temptations—their humble walk with God—their peaceful and triumphant departure—these are the broad features of their history which attract and fix the eyes; so unquestionable, indeed, and palpable is the good which, through the divine blessing, they effect, that they receive the sanction of the great body of European residents.

In the year 1817, a new station, being the fourth, was formed at *Newfield*, at the earnest request of the neighboring proprietors, with the help of a grant of £1000 currency (about £600 sterling) from the Colonial Legislature, who voted a further annual sum of 300l. currency towards the support of the station, so long as it should be maintained by the Moravian Brethren. But the strongest and most gratifying testimony to the value of the Brethren's labors in this island was borne by the same Legislature, when in the preamble of the bill for the complete manumission of the Negroes, passed in the year 1834, they were assigned as the chief reason for their venturing to anticipate the period fixed by the Imperial Parliament for that event, "the religious and moral advancement of the population, through the zealous labors of the Moravian and Wesleyan Missionaries and the Ministers of the Established Church."

Such high authorities, which attest that the Negro population is deriving solid and valuable benefit from the labors of the Missionaries, in their civil and social relationship, are exceedingly important and cheering. But their spiritual improvement it is far more delightful to contemplate. We find among their Missionary records in the year 1813 a graphic scene, which is highly descriptive of the eagerness with which the Negroes assemble for public worship. "As I sat in my room," writes one of the Missionaries, "on Good

Friday, having a view of the roads leading from the different plantations, I could see the people running in companies at various distances; and as it occurs with persons when they are in eager haste after anything from which they expect much pleasure, one may see the bent of the mind in the attitude of the body; so it was here; they took every short cut, the stout and young passing before the lame and infirm, and the latter pressing on with all their might, stretching their heads and arms forward, every effort bespeaking the eagerness of their very souls to be present at a place, where they might hear the marvellous history, how Jesus, the Son of God, gave himself a sacrifice for sinners."

At the present time there are five congregations, consisting of about 12,000 Negroes and persons of color, under the care of the Brethren's Missionaries. A sixth station is in course of establishment, which is to bear the name of *Lebanon*; and besides these stations, chapel-schools are being erected in the district of Five Islands and the division of Pope's head, for the benefit of the more distant members of the large congregation of St. John's. Time would fail me to tell of the gratifying progress of the work at *St. Kitt's*, where the Brethren have 4,500, and in *Barbadoes*, where they have nearly 3,000 negroes under instruction, or in the more recently established settlements in Tobago and in the colony of Demarara.

The posture of affairs in the British West India islands points out the Negro inhabitants to the Christian church as objects of peculiar Missionary solicitude at the present time. The circumstance of their emancipation is not to them a common event, which flows unobserved on the stream of time, but an epoch—the critical entrance upon a new order of things, in the history of that people. To receive the charter of their freedom from the Legislature of this country, declaring that there is an end for ever to the "fury of the oppressor," yea, that the very name of "slave" shall be henceforth unheard—that there shall be no more leading into captivity, and no complaining in their streets;—this a noble and invaluable gift,—a blessing worthy of being granted by this great nation to a people too often oppressed and "wasted with misery." But it is, by comparison, a passing and unimportant benefit to communicate the political liberty, unless you teach them that *this* is but an emblem and an inducement to seek the higher and more "glorious liberty of the children of God,"—and that though they are tasting the sweets of civil freedom, which is the richest gift that British laws can grant, yet they are slaves and captives still. Slavery is not to yield in bondage to a fellow creature—the heaviest fetters are not those which human tyranny fastens and rivets on the outward man, but real slavery is the thralldom and oppression of the soul. To be forced to obey the lusts and corruptions of a fallen heart—to carry about with us the body of sin and death, with no interval of rest, no season or prospect of release, but to be "led captive by Satan at his will," hurried forward from sin to sin, while the weight of condemnation becomes heavier, and the stings of a guilty conscience more piercing and severe,—and this, not for a few years, but throughout the whole course of life; and when life is spent which at length brings freedom to other captives, to find that the soul is then brought into the very dwelling place of the great oppressor, and left entirely in his cruel hands, where he will perpetuate and multiply his tortures without mercy and without end,—this, this is sorrowful oppression, the weary struggling for liberty, which makes the broken-hearted to rejoice in the prospect of deliverance by the Son and Spirit of God. Let therefore, our new-born fellow-subjects in the West Indian Islands, whose shouts and first rejoicings in their freedom have just reached our shores—let them learn, that there yet remains a higher liberty to which they have now to rise,—let JESUS, THE REDEEMER, be faithfully preached, who was sent by Jehovah to "bind the broken-hearted, to proclaim liberty to the captives," "to undo the heavy burdens, and to let the oppressed go free,"—that they as well as ourselves may know, that if the Son shall make them free, they shall be free indeed."

THE YOUNG PEDLAR OF CORRIVOULIN.

"I am a native of Corrivoulin, in the parish of Ardnurchan, and like other inhabitants, was very ignorant of God and of his holy child Jesus. My father was a fisherman, and was a good deal from home; but as he could not read himself, and the parish school was at a distance, he never once thought of having his children instructed. We had no Bible in the house, nor indeed any other book; and, when my father was at sea, we had nothing to do, but spent our whole time in idleness and folly. On the Sabbath my father and the other men about the place, sat on the beach, and told wild and romantic tales about the apparitions and the second-sight; or strolled about the hills and glens in the neighbourhood, in search of the bits of pointed flint, called elf-arrowheads, which they very seldom found.

"Things were in this state at Corrivoulin, when the Society for supporting the Gaelic Schools offered us a teacher, on condition that we provided the necessary accommodation.—The idea of having their children taught, without trouble or expense, operated powerfully on many; though they would have been better pleased had the instruction been in English, as it would have been more likely to forward the temporal interests of their offspring. Poor people! they did not then know the value of their own souls, and how could they feel for the souls of their children?—

However, the accommodation was provided, and the teacher came. He was a middle-aged man, of simple and unassuming manners but "fervent in spirit, serving the Lord." Immediately on his arrival, he assembled all the people in the school-house, and told them that he should only remain two years amongst them; so that, if they ever wished to acquire ability to read the Bible in their own language now was the time. Some of the parents and many of the children, were that very day enrolled as scholars. My father, who had taken no share in providing the school-house, was with difficulty prevailed upon to enter me. I was his eldest child but he had two others quite capable of instruction. These he was urged to enrol at the same time; but his answer was he would see how Norman came on.

"I have already said that the teacher was a man of God. As a necessary consequence, he was a man of prayer. He prayed with his scholars at meeting, and at parting; and on the Sabbath he read the Scriptures, and prayed with as many of the neighbours as chose to come together; for the parish-church was too distant for the people to attend it regularly, even if they had the inclination.

"As soon as any of the scholars were able to read the Bible, that blessed book was furnished to them by the society at a very low price, and the teacher began to explain its all important contents. I had not been many months at school, when I became very uneasy in my mind. The Bible told me that I was a sinner, under the wrath and curse of God, and that I could not of myself recover his favor.—I endeavored to please him, indeed, by reading the Bible, and praying, and doing my duty to my parents; but my conscience soon told me all this would not do; I was unhappy still. I opened my mind to the teacher; he was deeply interested in the disclosures, and pointed me to the Lamb of God. He read with me, reasoned with me, and prayed with me; and, by the blessing of God's Holy Spirit on these means, I was led to embrace Jesus Christ freely offered to me in the gospel. I need scarcely say that I soon found peace, as well as joy, in believing.

"You will readily conclude, sir, that, having thus found him of whom Moses and the prophets wrote, I was most anxious to make him known to my dear parents too. Respecting this, however, I had serious difficulties to contend with. My father was an upright and high-spirited man, who was addicted to no vice, and paid every man his own, and therefore imagined that he had no need of a Savior. My mother was entirely devoted to him, and to her family, and supposed herself as sure of heaven as her neighbours. I had great perplexity of mind, therefore, as to how I should introduce the subject of religion to them. I was not yet sixteen, and but a child in Christian experience myself, though feelingly awake to their spiritual danger. I mentioned the matter to the teacher, who advised me to pray much for my parents in private. This I did for several months, often retiring to the hills, and behind the rocks on the sea-shore, for the purpose; but still things remained in the same state. The teacher then advised me to try to set up family worship, assuring me that God would not fail to bless his own word to my parents' souls. I spoke to my father on the subject, who coldly answered me that I might do as I pleased, and with this negative permission I was constrained to be satisfied.—Accordingly, one evening when the family were assembled, I placed the table in the middle of the floor, and laid my Bible and psalm book upon it. I then sat down, and said, "Let us worship God." I read a psalm and sung it, no one offering to join me, though none attempted any interruption. I then read a chapter of Scripture, and afterwards knelt down and prayed, while the rest continued sitting and looking on. I prayed, however, for them all, one by one; but, when I rose from my knees, no remark was made, though I inwardly thanked God that I had been enabled to erect an altar to his praise in my father's house.

"The next evening, things went on precisely in the same way; but on the following one, a happy change took place. I sang, indeed, and knelt down alone; but as I was praying for my parents, my father rose from his seat and knelt down beside me; my mother sat down upon her knees beside the cradle which she was rocking at the time; the children, one after another, did the like, and before I concluded we were all (the little baby excepted) on our knees together for the first time in our lives, around a throne of grace.—That night, sir, I could not sleep—do not wonder if I did, I even wept for joy.

"On the ensuing evening, after I had read the psalm, my father said, 'Norman, if you will give out the line, as the preacher does in the church, we will sing along with you.'—This was a pleasant proposal, sir, to me, as you may well suppose; but, when our united voices arose in praise to God my delight was so great that it almost checked my utterance. My parents, however, did not observe my emotion; or if they did, they took no notice of it.

"Matters went on in this manner for five or six weeks, when one evening, after family worship was over, my father sat down by the fire, and gazed intently on the burning peats for some time; after which he turned suddenly round to me, and said, 'Norman, you must teach me to read.' 'Will you not go to school?' said I. 'No,' said he, 'I have not time for that. I must earn my family's bread; but you shall teach me in the evenings, and we shall begin to-night. So bring the spelling-book.' Words, sir, cannot express the

pleasure with which I obeyed that command. My mother and the children went to bed, but my father and I sat up till midnight, and before we parted he knew all the letters. Next night, and for several nights afterwards, I tried him with syllables; but in learning these he made so little progress, that I became discouraged, and he himself began to despond. I again applied to the teacher for advice. He smiled, and said, 'It is because there is no meaning in the syllables; give him the Bible at once.' Accordingly I laid by the spelling-book, and put the Gaelic Testament into my father's hand. There, as the teacher foresaw, he found meaning in every word, and soon made rapid progress. In four months he could read as well as myself. Happy was I, sir, the first time I saw my father go to sea, with his Bible in the boat; and happier still when, a few evenings afterwards, as we were going to family worship, he said, 'Norman, I will now be priest of my family myself.' He accordingly gave out the psalm, read a chapter, and prayed. I could not doubt, sir, after his prayer that evening, that my father was a converted man.

"While my father was thus learning to read the Gaelic Scriptures for himself he had sent all the rest of his children to school, who were capable of instruction; so that the whole family might in some measure, be said to be 'asking the way to Zion, with their faces thitherward,' excepting my poor mother. Her heart continued wholly engrossed by her domestic concerns. Indeed (why should I conceal it?) the fine manly form of my father, and the beauty of my infant brother Murdoch, who was my father's very image, were the subjects of her idolatry, and seemed to have left no room in her heart for God. God, however, did not say of her, as he said of Israel of old, 'Ephraim is joined to idols, let him alone.'—No; he had purpose of mercy towards her, though it was through much tribulation, that she was to enter into the kingdom of God.—He smote her idols, in order that he might bring her to himself."

At this part of his narrative the young man became much affected, but, after drawing two or three deep sighs, he was able to proceed.

"When I had acquired the art of reading, I became fond of books; but I soon found the books printed in Gaelic to be so few in number, that if I wished to pursue my favourite pastime, I must of necessity learn English.—This, with the assistance of the teacher, I very easily accomplished; and then, indeed sir, I found a new world opened up to me. There was no subject I could mention, on which there did not seem to be a book. The teacher lent me several, and amongst others the *Pilgrim's Progress*. I had sat up very late, one night reading that singular book, and had just lain down in bed, when I perceived the smell of burning straw. Thinking that one or two straws had been accidentally put into the fire with the peats, I paid no attention to it at first; until a blaze of light, and a crackling noise, made me start out of bed, when I discovered, with horror and amazement, that the cottage was in flames. I awoke my father and mother, and rushed naked out of doors. My parents and the other children who were able, immediately followed. We stood gazing in silence on the destruction of our little property, when all at once my mother, with a fearful shriek exclaimed, 'O! where is my little Murdoch?' 'Have you not got him?' said my father; and, with the air of a distracted man he rushed into the burning dwelling.—Through the window, the glass of which had been first broken, and then melted by the heat we saw him approach the blazing bed, and snatch the infant, still asleep, in his arms.—Awakened by the sudden shock, the poor child began to cry, and my father pressed him for one moment to his lips, and then made for the door. Again we saw him in the doorway, his own shirt and the baby's night-gown both in flames; but just as he was in the act of springing over the threshold, the roof fell in, and my poor father and little Murdoch perished together before our eyes."

Here the poor youth again became greatly agitated; he covered his face with his hands, and the tears gushed out between his fingers. After pausing a few minutes, however, he regained his composure, and continued his narrative.

"It was an awful sight, sir, and yet I could not but feel assured that their souls were safe. My father was a converted man; and little Murdoch, who had not sinned after the similitude of Adam's transgression, would receive the full benefit of the Redeemer's purchase.—My poor mother, however, was not prepared to see things in that light; she beheld her idols perish, and fell senseless to the ground. In that state she was carried to the house of a neighbor; and, as soon as she awoke to a full consciousness of her loss, fever and delirium ensued. For three weeks we despaired of her life; and when the fever happily subsided, the deepest melancholy took possession of her mind. In vain the teacher and I endeavored to show her, from the Bible, that 'all things work together for good to them that love God'; and that, if she would only come to Christ as her Savior, she would find support and consolation at the foot of his cross. Like Rachel weeping for her children, she refused to be comforted.' At length, however, God spoke peace to her soul, through the instrumentality of his own word. She never learned to read, but she took much delight in hearing the Scriptures read to her; and in them, after a time, she found a Savior suited to her need. She believed, and was consoled, tho' she never smiled after that awful night. Her bodily health, too, continued to decline, and

she died in about a year from the time of her heavy affliction. But she died in the Lord, and, I have no doubt, now walks in white, along with my father and little Murdoch, before the throne of the Redeemer.

"In consequence of my father's death, the support of the family became my duty, of course. I was too young to turn fisherman, and so I sold my father's share of the boat to his partner in the business. With the money I bought this box in Glasgow, and filled it with such articles as I thought would be easily disposed of in the West Highlands. A kind Providence has blessed the attempt, and I have been enabled to maintain my brothers and sisters in tolerable comfort. My eldest sister goes to service at the next term, and one by one I hope to see the rest settled in the world. I have now been to Glasgow, getting my box filled for the fourth time; and I am taking home a few pounds in my pocket besides. But it is a wandering life, sir, and I do not like it much; for it often shuts me out from the means of grace, and exposes me to company in which my principles are laughed at, and my Maker's name profaned. When I grow a little stronger, therefore, I mean to buy a boat at Greenock, and with the help of my next brother Dugald, set up for a fisherman—the fittest trade, as I think, for my father's son. But it is growing very dark, sir, and I reckon you are even a greater stranger herabouts than myself."

Such was the story of this Highland youth, to which I need scarcely say, I listened with the greatest interest. At first I was much struck by the correctness of his style of speaking, as being so unlike that of the Scottish peasantry in the Lowlands; but I immediately recollected that the English was an acquired language, and that therefore he would necessarily speak it with more precision, and less slovenliness, than is customary with country people in using their vernacular tongue. When he had finished his narration, although there was little more light remaining than sufficed to let us see each other distinctly, I requested him to show me the contents of his box. I was anxious to make him some recompense for his lost time, as well as to possess myself of some memorial of an interview which had interested me so much. From amidst a profusion of articles, all useful in their way, I selected a very neat pen-knife, with two blades and a tortoise-shell handle, on one side of which a little plate of silver was inlaid. For that I gave him five shillings, although the price he set upon it was but four; and we parted, never to meet again, in all probability, on this side of the grave.

I have that penknife still; indeed I never use any other; nor can I look upon it without thinking of my interview at Dunstaffnage, with the young and pious pedlar of Corrivoulin.—*Church of England Magazine.*

For the Western Episcopal Observer.
HOLY IMPRESSIONS,
Received in a Graveyard in Cincinnati, July 4, 1841.

BY R. E. H. L.

The saint, unburied, laid him down to rest,
Successful pilgrim, on the Saviour's breast;
To toil no more—no more the rush of life
To whelm him 'mid the troublous waves of strife—

Enraptured, found the grave a sweet repose,
Which none but he who finds the Saviour knows!

The soft delights of life he feels no more,
Nor over wishes, on that happier shore—
Sublimed scenes his eyes forever meet,
And dearer friends his new affections greet;
Far sweeter joys delight his ransom'd soul,
As praises in that world continual roll,
While still resounds from ev'ry greeting
lyre,

"THE HALF HAS NOT BEEN TOLD!" O mount up higher!"

Is this the purchase of the Saviour's blood?
Is this the goodness of the mighty God?
O for a share in that eternal peace,
Forever changing scenes and height'ning bliss!

O God! draw near in this celestial hour,
And fire my bosom with the Spirit's pow'r;
Among these tombs let ev'ry tear be dried,
And may I feel,—for me the Saviour died!
Give me the perfect love that casts out fear,
That brings, by faith, the last great period near—

To hear, already, with rejoicing heart,
The sound that makes the graveyard myriads start,
Commanding with the resurrection voice,
The dam'd to wait, the godly to rejoice!
The sil'ry tones, that spoke a Laz'rus forth
To tread again the wonted scenes of earth,
O let me hear in life, to rouse my faith,
In my last hour, to glorify my death!

PAUL'S PREACHING.

What, then, does Paul wish us to preach? Just what he has first preached to us. What, then, did Paul preach? The reply to this question will fully convince you, that our age is not so much in decided opposition to us, as it is to Paul, and to scripture, and that it is raging and fighting against them. Paul teaches that man exists no longer in his original state—that he is fallen, wholly ruined since the fall, dead in sins, and that the whole race lies under the curse of the law, under the sentence of condemnation. Paul teaches that man cannot relieve himself from this misery; that he is incapable even of *thinking* any thing good of himself. His salvation is from God

alone, and can spring only from his grace. He teaches that Christ is the only salvation of the sinner, that he is not only a divine man, but that he is God himself. He calls him "God over all, blessed forever." He speaks of him as "God manifest in the flesh;" he represents him as "Head over all," as "Lord over all," whom also the angels worship." He teaches that this Christ stepped into the sinner's place, and fulfilled for him the law, which he could not himself fulfil; that our sins are not reckoned to us, but to Him—that He has become a curse in our stead, and was made by God sin for us, although he himself knew no sin, that he really died and rose again bodily; and that this is so far from being a matter of indifference to us, that if He had not really died, or if he had remained in the grave, "our hope would be vain, we should be yet in our sins." He teaches that his giving his life for us is the only and the all-sufficient ground of our eternal redemption; but that all, without distinction, have not a share in the redemption completed by Christ; but only those who, through the power of God, renewed in the spirit of their minds, are born anew—such as are made *righteous* by the obedience of one, in the same way as they were made sinners by the disobedience of one. That there is no longer any "condemnation to them;"—that they are forever perfected by one sacrifice, that they are the righteous of God, and can exclaim, "Who is he that condemneth? It is Christ that died." The Apostle further teaches, that these regenerated ones are kept by the power of God unto salvation, as long as they live on earth, and that the Holy Spirit directs, leads, and moves them, and gives them all which can promote their salvation and peace, and which is needful for a holy life and conduct well pleasing to God; that when their hour comes, their spirits enter into the joy of their Lord, and their bodies sink into the grave, but not to remain there. A day will come, when, at the bidding of God Almighty, they will arise out of the grave in a glorified, spiritual form, and then, for the first time, will the Lord's work of redemption stand before us in the full development of its splendor and glory.

Here you have in a few words the doctrines of Paul, as they appear in all his epistles, to that eye which is not evil. What he teaches, all the other apostles also teach, and I could easily show you that they took their doctrines out of the mouth of their great Master alone. But I hear one say, "But does Paul teach that there is nothing good in man, and that Jesus of Nazareth is God? that man is not justified by his own virtuous deeds, but by another's righteousness reckoned to him of grace, and received in faith? Does Paul preach articles so contrary to reason? He proclaims them loudly and unequivocally from the house tops; and here you see again that I said with reason, that Paul is not a man to suit the spirit of our age, but that the ruling spirit of the age is entirely at variance with him. So it is. You uphold another wisdom; Paul will not have another; he curses it. Hear his words, "Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." And lest any one should think that he has spoken only in a moment of extravagant zeal, he repeats it, to prove that he says it with perfect recollection and calmness: "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Is it not a strong, confident, powerful speech? It will appear to you still more so, when I tell you that in those words in the original, not only *he* is cursed who proclaims *quite another* gospel, but that the words literally mean, "He who preaches *near or beyond* what we have preached, let him be accursed." And not only does the apostle curse the *doctrines* which go beyond his own, he curses also the *men* who acknowledge them, and therefore he makes the favor of God, heaven, and eternal life, if I may so speak, dependent on the reception of his dogmas. But there is in the world in our days, a doctrine, which in the most important points openly goes beyond the doctrine of Paul. According to this fashionable doctrine, man is by no means totally ruined and incapable of any thing good. According to this doctrine, Christ is by no means really God, but only a divine man, and He did not step into the sinner's place to satisfy the justice of God, but he redeemed us only "by his pure morality and example." According to this doctrine, the article of the *imputation of another's righteousness, by free grace*, is nonsense, and man is justified and saved by a self-wrought righteousness and virtue. According to this doctrine, the constant *personal* government and operation of Christ in this world, is a figment of the brain; Christ rules and works only by his word. The resurrection of the body is nothing, according to this doctrine, and the judgment, as Jesus describes it in Matt. xxv. is only a Judaism, a fable.

This doctrine, misnamed "Rationalism," or "Reasonable Christianity," or "Naturalism," or "speculative Theology," now appearing in an artfully rich scriptural veil, now in shameless nakedness; now half shy, now bold; half concealed, and yet ever recognizable enough; this doctrine, I say, falls therefore beyond all doubt under the anathema of the apostle. It is cursed, and those are cursed who acknowledge it, so long as they do so. Cursed are the sermons, which poison the people with this doctrine! Cursed are the writings in which this doctrine is proclaimed! Cursed are the chapels which are founded on the basis of this doctrine! Cursed are the creeds, catechisms and hymn-books

which acknowledge it! "Stop! stop!" I hear some cry, "What are you doing?" That is too bad. You set yourself up as a judge of heretics, as an inquisitor. You condemn. Who? I! I think you are dreaming. Forget me entirely in the business. I come not at all in question. I retreat to the back ground. He who acts the censor here is Paul; Paul sits here in judgment. Paul rushes in, as in a storm, and hurls these bolts of malediction. So Paul is against you, (which you do not wish to believe,) and you are against Paul, and in him, against the whole Bible. This is the great war of our days.—Krummacher's Sermon.

DEATH OF M. NIEMCEWICZ.

The Journal du Debats of Paris announces the death of this distinguished Pole, who was for many years a resident in this neighborhood, (at Elizabethtown, N. J., where he married,) and whose name is alike dear to Freedom and Literature in both hemispheres.

The Journal du Debats gives this sketch of his career:

Poland has just lost one of its most illustrious and tried citizens in the person of Julien Ursin Niemcewicz, a venerable old man, 84 years of age. From his youth, continues the Debats, he was distinguished for his progress in literature. He was one of the most eminent nuncios of the great Constituent Diet of 1791. Aid-de-camp of Kosciusko, wounded and captured by his side, he suffered a long confinement in the dungeons of St. Petersburg. Having been set at liberty at the accession of the Emperor Paul, he emigrated to America with Kosciusko, the old companion-in-arms of Washington, who granted those exiles an honorable hospitality. Though a cultivator and American citizen, he hastened in 1807 to serve his native country, for whom a new era had commenced, and whose vicissitudes from that period he constantly shared. As Secretary and member of Senate, member of the Council of Public Instruction, President of the Society of the Friends of the Sciences, and later appointed to a mission to England in 1831, he was incessantly devoted to his country. His literary works in prose and verse were a continual echo of the events which occurred in Poland, and in which he had performed so distinguished a part. The news of his death will cause a considerable sensation throughout Poland. His numerous friends in France, Great Britain and America, will regret one whose amiable and generous disposition endeared him to all with whom he was acquainted.

OXFORDISM.

The Tract No. 90, affords a favorable specimen of Mr. Newman's powers, which, for his objects, we estimate very highly. Calm, cool, learned, industrious, with a full measure of knowledge of the truth of God as heretics generally bring into the field, skillful and adroit in a high degree in taking his positions, which are well selected either for advance or retreat, while there is a frequent boldness, or perhaps it might be called impudence in his advances, fitted to discompose the timid, to arrest the admiration of the young and inexperienced, and give confidence to his less advanced disciples. There is, in short, in and about the man, that which constitutes him in our judgment, greatly superior in power to any of his coadjutors, and would render him a frightful adversary to the truth of God, if allowed to hold the place in the midst of the brethren, and to labor in the bosom of the Church for her destruction. Surely this perdy against her will not be permitted by those who are established for her security and well-being.

As to Mr. Newman's views of gospel truth, as unfolded in this and other writings, they are, with the exception of certain occasional flashes of light, dark and dismal in the extreme. All who, taught of God, have held "with open face" in the "glass" of the gospel "the glory of the Lord," cannot well look on the lucubration of Mr. N. with any other feelings than those of deep compassion. The gospel, in its simplicity, its clearness its peace, its liberty, we seek for in vain. "The wayfaring men," taught by the Spirit, "though fools shall not err" in that "high way" of security. But those men, embarrassed with their learning, encumbered and pressed to the earth under the weight of their authorities, and lost in the dark mazes of antiquity, are far indeed from the true rest of the soul. How great and glorious is He with whom we have to do! "Thy way is in the sea, and thy path is the great waters, and thy footsteps are not known." "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes; even so, Father: for so it seemed good in thy sight." Those to whom God has thus "revealed the things of the Spirit of God" view the elaborated fancies and workings of Mr. Newman as little better than an idiot's dream and a madman's labours. They are in little or no danger from his proceedings. It is the experienced—they who while blind, are taught to believe they see, and therefore walk on in darkness: or, in other words, they who, required to be born from above, are taught, while they are in their natural state, that they are already "made partakers of the Divine nature;"—It is they and such as they, whom Mr. Newman is a fit instrument to lead astray into paths of error to their everlasting undoing.—London Record.

CONSTRAINING INFLUENCE OF THE LOVE OF CHRIST.

The more we know of Jesus as "wounded for our transgressions, and bruised for our iniquities," the greater will be our abhorrence of sin, and our desire to depart from it. They, to whom it is given to know him as a just God and a Saviour, cannot be negligent or careless in their lives. He, who was holy, harmless, undefiled, separate from sinners, and in whom dwelt all the fullness of the Godhead bodily, shed his precious blood in shame and agony, to "redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works." The thought of this makes the true believer hate sin. Being bought with such a price, he feels it is both his pri-

vilage and his duty, not to live to himself, but to him who died and rose again for him. He knows that his obedience, his purity, his devotedness, are not the cause of his obtaining forgiveness of sin, and "an inheritance among them that are sanctified;" but having a good hope that he has obtained these great blessings through the obedience unto death of the Lord Jesus Christ, he desires to live worthy of such a high calling, and by a walk and conversation becoming the gospel, to prove that he is "not of the world," and but with the knowledge and love of God.

COMMUNICATIONS.

For the Western Episcopal Observer.

THE PRESENT CONDITION AND FUTURE PROSPECTS OF THE JEWS.

And Jerusalem shall be trodden down of the Gentiles, until the times of the nations, or Gentiles shall be fulfilled.

As our Lord Jesus was one day departing from the temple, his disciples said to him:—"See what manner of stones and what buildings are here!" "And he answered and said, the days will come in the which there shall not be left one stone upon another, which shall not be thrown down.

Passing over from the temple, where he had just said this, to the Mount of Olives, four of his disciples came to him privately, saying, "Master, tell us wenny shall these things be, and what is the sign when all these things shall be fulfilled?" And they also added, "What is the sign of thy coming and of the end of the world?" or perhaps rather of the end of the age.

It might doubtless have been said to them, "Ye know not what ye ask." But as on other occasions, so here. Our Lord without replying to their questions precisely as by them propounded, yet makes them the ground-work of a minute and far-reaching prophecy and instruction. To the first two questions,—touching the destruction of the temple, and the signs preceding it, Jesus replies at length—giving them the signs, and then, directions what to do when these signs should appear, concluding with these words: "And wrath shall be upon this people, and they shall fall by the edge of the sword, and they shall be carried away captive into all nations, and Jerusalem shall be trodden down of the Gentiles [nations] until the times of the nations, or Gentiles shall be fulfilled."

Now, as thus foretold, the Jewish people did fall by the edge of the sword, and were carried away captive into all nations, as shown fully and clearly by the page of history, and by facts still existing.

About thirty years after the death and crucifixion of our Lord, Jerusalem saw itself encompassed by the Roman armies. And the result was, that its inhabitants fell literally by the edge of the sword. It is in testimony from Josephus, the Jewish historian, that there were destroyed in Jerusalem at that time, 1,100,000, and in the neighboring cities of Judea 250,000 more, besides many of every age and sex and condition not reckoned in these enumerations.

Besides all this, the number led away captive, as stated by the same author, amounted to 97,000. Of these, some were sent to the works in Egypt, which, together with the northern coast of Africa, and the Grecian cities were filled with them. But most were distributed through the Roman provinces and sold as slaves, though at the same time they were so despised, that numbers found no purchasers, and not a few consequently were thrown to the wild beasts. And ere long, they that were scattered abroad, before the war took place, as also by the war itself, found themselves reduced to a miserable and abject slavery. They were no where free, but were every where held in the vilest bondage. They became the subjects of universal contumely and oppression.

And from the time of that destruction, down to the present hour, Jerusalem has been trodden down of the Gentiles, and so also have her miserable sons in all lands. During this whole period Jerusalem has never been in possession of the Jews, but all the while has been held in subjection by some other nation. For near 600 years it was under the Roman yoke. In 637 it was taken by the Saracens, who retained it in possession 400 years. Then it was conquered by the Turks, who kept it till A. D. 1099, when the crusaders took it and kept it till the year 1187. Then it was taken by the Turks under Saladin, who have held it in subjection till the present time, and who hold it in subjection still. Jerusalem has thus all the while been trodden down of the Gentiles, and will, according to the prophecy now before us, continue to be so trodden down and kept in subjection by the nations, until the times of the nations or Gentiles shall be fulfilled. But it is to be trodden down no longer than until then.

Jerusalem and the Jews are to continue thus to be trodden down of those nations by whom they are successively held in subjection, until the appointed times of those nations shall be fulfilled. Those nations have thus their times, times during which they shall prevail, and these times are not yet fulfilled, for Jerusalem is still trodden down.

But is there any thing to tell us when these times shall be fulfilled?

The Apostle Paul in his Epistle to the Romans, chapter 11th, tells us, that blindness in part is happened unto Israel, until the fulness of the gentiles shall have come in. This fulness is manifestly the fulness of time (see Gal. 4. iv., for the same use of the word) for the conversion of the Jews, as there shown, is to precede the general conversion of the gentiles—it is the receiving of the Jews, which is to be to the gentiles as life from the dead.—(v. 5.) The conversion and restoration of the Jews shows us, therefore, the approach of the fulfilment of the times of the gentiles, and whatever indicates progress in their conversion and restoration, indicates at the same time, the near approach of the fulfilment of these times.

Now, as showing progress towards their conversion and restoration, and the near termination of their being trodden down, I will call the attention of the reader,

First, to the improvement which has already actually taken place in the civil and temporal condition of the Jews.

Till a very recent period they found no where upon earth, any rest for the sole of their foot. They were deprived of their civil rights every where, and treated with unparalleled cruelty, contempt and injury. I am not aware, that they have even till very recently, formed a constituent part of any political community since their final

dispersion, or been permitted to hold lands, at least to any extent, or in much security. While at the same time they have been banished from city to city, and from country to country. In the 13th century, to go no further back, they were banished from England. In the 14th century they were banished from France, and till recently have never enjoyed liberty there. In the 15th century they were banished from Spain, and 300,000 left the kingdom. A few years after they were expelled from Portugal, and in the last century from Prague. But few years have elapsed, since there was a severe persecution raised against them in Russia and in Germany; and in several of the small States of this latter country they are not permitted to sell any goods, even in the common markets. In Italy the Pope has re-enacted severe edicts against them; and so late as 1827 in Russia, there were laws passed against them, restraining them from all traffic, and not suffering them to reside in any of the cities without express permission. And within my own recollection, they were denied the privilege of voting, and not eligible to civil office, in some, at least, of the States of our own Union.

And what frequent seizures have been made of their effects, their wealth, in almost all countries, how often have they been fined and fleeced by almost all governments, how often have they been compelled to redeem their lives from death, with what is almost as dear to them as their lives, namely, their treasure? Instances are almost innumerable. Injustice and injury, and that too entirely without parallel, have thus been constantly the portion of their cup.

To illustrate the cruelty and contempt which have continually been poured upon them, you may take as specimens the following instances. In Mohamedan countries they have been subject to persecution and every kind of abuse; they are confined to one particular quarter of every city where they dwell, and restricted to a particular dress, by which they are distinguished. In Persia they are compelled to pay a monthly tax to government, and are not permitted to cultivate the ground, or to have landed possessions. The Prince of Bokhara derives his revenues from a tribute exacted from five hundred Jewish families. In Tripoli, when criminals are condemned to death, Jews are compelled to be the executioners. In Egypt they are despised and persecuted incessantly; and in Arabia they are treated with even more contempt than in Turkey, where the contempt with which they have been treated is proverbial. And in all this, Christian countries so called, have more than rivalled those of the Mohamedan. Soathey, in his letters from Spain and Portugal, tells us, that within the last fifty years, the burning of a Jew to death formed the highest delight of the Portuguese. And who can fail to see that in all this, God's once holy people have been long and emphatically trodden under foot.

But now, in France, the Jews are admitted to the rank and rights of citizens, and enjoy as complete religious liberty as do Christians themselves. Their rabbis are paid by government just as are the ministers of Christian denominations. In this country they enjoy all the rights and privileges guaranteed to other citizens. In England and in Italy the change of public sentiment with respect to them is manifest in their being permitted to hold lands, and to live unmolested in the possession of their wealth. In Prussia, and some other European States, their privileges have recently been materially increased. And on the 6th of November last, a firman of the Sultan of Constantinople says, "We have given most positive orders, that the Jewish nation dwelling in all parts of our empire (the Turkish) shall be perfectly protected—that no person shall molest them in any manner whatever, except for just cause, neither in the exercise of their religion, nor in that which concerns their safety and tranquility." But more than this—being as they are, the principal money lenders and traffickers in specie not only throughout Eastern countries, but very much so in Europe likewise, governments even themselves, in many instances, are dependent upon the wealth borrowed from the Jews, for their prosperity, and in some instances, probably for their very existence. The Jews, therefore, may now be said, in some cases at least, to be a power behind the throne greater than the throne itself. And such is their political influence, that in a recent persecution of the Jews in Damascus in Syria, it caused England to interfere, and France to interfere, and own government also. It was at the instance of the memorial of the Jews in New York, dated August 24, 1840, that the President directed our Consul at Alexandria in Egypt, and our Charge at Constantinople, "to employ their good offices to secure justice and humanity to that persecuted people," stating that several governments of Europe had done the same. The result was the firman just quoted. Now what an immense change and progress does all this indicate towards the Jews being no longer trodden under foot?

In the second place, I will ask attention to the improvement in the Jews themselves, as manifested in their own change of temper in repeated instances. The time has been when the converse of a Christian, and the very contact of a New Testament was an abomination to a Jew. No argument would be heard, no book would be read, which in the slightest degree counteracted their hereditary and bigoted prepossessions. To every attempt to convert them to Christianity, they bade stern defiance, provoking indeed, that very treading underfoot, under which they have so long suffered. But now, for the last twenty years, a spirit of religious inquiry has been spreading itself among the Jews in England, in Holland, in Germany, in Prussia and Russia, and from Constantinople to Central Asia, Tartary and India. A disposition to inquire into the truth of Christianity, and receive instruction, has become increasingly manifest, and the desire to receive the Bible, has been great. As a proof of this, it is stated, that in two years, 54,000 copies were sold in the Rhenish provinces. In Konigsberg, Germany, nearly 5500 worth are sold there annually. In Poland, and in Jerusalem even, the missionaries can dispose of all that are placed at their disposal. And the Rev. Mr. Eisold, missionary to the Jews in the Barbary States, has himself sold and circulated among them above 15,000 copies. Such, indeed, is the demand for the Bible among the Jews now, that 20,000 copies annually, would not be

adequate to supply it. Now that all this is a great advance, view it as we may, towards preparing the Jews for their restoration from captivity and oppression, cannot but be manifest to all.

Take now into consideration with this, the desire of the Jews in the present day to return to the land of their fathers, which has become so well nigh universal. And this change and consequent state of preparation, will be still more manifest. The reality and extent of this desire are remarkable. The Jews no longer conceal their belief, that the time is not far distant, when the Lord shall set his hand the second time to recover his people which shall be left, from Assyria and from Egypt, &c. (see Isaiah 11. xi) And a Jew who lately went a journey into Poland, says that several thousand Jews of that country and of Russia, have recently bound themselves by an oath, that as soon as the way is open for them to go up to Jerusalem, they will immediately go thither and spend their time in fasting and prayer unto the Lord, until he shall send Messiah. I found a mighty change in their minds and feelings in regard to the nearness of their deliverance. In all parts of the earth indeed, they entertain the same hopes and fears. The missionary hears them in the remotest parts of Asia.

Large bodies have already acted upon this impulse. The number of Jews in Palestine has multiplied there of late near twenty fold, so that where for ages, the Jew dare not set his foot, there are now, according to some, 15,000 Jews, while others estimate them at 40,000. And the Jews of Jerusalem, it is stated, have recently issued a circular, recalling their brethren to Judea, their holy and loved land.

It is not more than two years ago, that a Jew, brother-in-law to Baron Rothschild, made propositions to the Viceroy of Egypt, then in possession of Syria, to purchase from him, territory in that country, in other words, Palestine, for the benefit of the Jews, which were favorably entertained; and we have no reason to doubt, that I am aware of, but that he would have succeeded, had the Viceroy maintained his position there. And now, that Syria has reverted to the Sultan, under the direction of the allied powers of Europe, the prospect seems even better than before. This is the rich Jew willing to part with his hoarded wealth, and the learned and the less wealthy to forego the blessings of the home of their birth, that Jerusalem may no longer be trodden under foot.

Finally, let me call attention to the present state of improved feeling towards the Jews on the part of others, and the successful efforts made for bringing them back to the Savior rejected by their fathers. The change of feeling towards them is very clearly manifest in the improvement of their civil condition, to which I have already referred. But there are other facts also, showing us the same. Thirty-two years ago, there was formed the London Jews' Society, for promoting their conversion. Eighteen years afterwards, that society had 150 auxiliaries in England and Ireland, and 9 abroad. Similar societies have been formed at Basle in Geneva, at Frankfurt on the Main, at Elberfeld in the Duchy of Berg, at Berlin in Prussia, at Posen and Breslau in Germany, at Rotterdam in Holland, and in other places. These societies have translated the New Testament into Hebrew for the Jews, and also our liturgy, and published two large editions of the Hebrew Bible, and they are now sending them near fifty missionaries. Within the past year, a community of English gentlemen have memorialized all the Protestant Monarchs of Europe respecting the laws. Such are some of the proofs, and the results of the present state of feeling towards the Jews.

Nor has this been unproductive of the effect aimed at. From the time of the dispersion down to the present century, conversions to Christianity from among the Jews were but few and far-between. "But during the last forty years," says Prof. Tholuck of Germany, "more such conversions have taken place than during the previous eighteen hundred years. One minister in Berlin has baptized 115 Jews. And the conversions that have taken place, are among persons of cultivated understanding and literary attainments. Brought up at the feet of Gamaliel, they now preach the faith which they once destroyed. Several have become ministers of the Church of England; and on the continent, we find many among the Lutheran and Reformed Clergy." Of the fifty above-mentioned, as the Society's Missionaries to the Jews, twenty-three are converted Jews, and besides these, nearly twenty more of those converted, not missionaries, are preaching the gospel to their brethren according to the flesh. Three thousand are reported as having been added to the Christian church. There is a church of converted Jews at Strasburg, another at Basle, one in France, one in London which has received 246 baptized members, one in Liverpool with about 30 members. A church for Christian Jews, a year since, was building in the city of Jerusalem. Our liturgy in Hebrew was then in daily use there, and about 400 Jews attended worship at one time, one-fourth of whom professed Christianity. The late troubles there have very much interfered with the progress of that Mission, but not destroyed it. "At Constantinople," Mr. Goodell informs us, "there is at the present time, a great excitement among the Jews. A learned rabbi there said to him, 'make me a safe place, and I will show you ten thousand Jews to-morrow who will confess that Messiah has come.'"

Thus, the religious change which has already taken place, and is now going forward among the Jews, is not less by any means, than we have seen to be the change in their political condition, and is certainly quite as remarkable, and furnishes additional evidences, that Jerusalem is not far from the time of its redemption from captivity.

Thus we are shown, that the times of the nations are now drawing to their close. Their rule, and authority and power have widely prevailed, and been fully exemplified during many centuries. But now, the time of the end is rapidly approaching, when the Son of Man will come in the clouds of heaven, and there shall be given him universal dominion in our world. Then, in its turn, will his time come, and he shall reign for ever. Yes, behold on clouds he cometh, and every eye shall see him, even they who pierced him. Even so, Lord Jesus. Amen. Come quickly. E. A. DAYTON, JULY 5, 1841.

The Episcopal Observer.

THE PULPIT, THE PEN, AND THE PRESS.

CINCINNATI AND LOUISVILLE:

SATURDAY, JULY 17, 1841.

PROTESTANT EPISCOPAL DEPOSITORY.

It will be perceived by a card in another part of our paper, that Mr. Burton has taken charge of the Episcopal Depository and Theological and Miscellaneous Book Store of Cincinnati. It is the design of Mr. Burton considerably to enlarge the stock of this establishment, and to make it in every way attractive to Episcopalians of Cincinnati, and of the West generally.

The location of the Depository and Book Store is very eligible; and we take pleasure in bespeaking for the enterprising and zealous proprietor, the patronage of the Episcopal community.

Mr. Burton will be able promptly to procure from the Eastern cities, any works which he may not have upon his shelves, and to furnish any thing in the way of Stationery, Sunday School Books, &c. &c.

INCIDENTS OF TRAVEL in Central America, Chiapas, and Yucatan; by John L. Stephens, in 2 vols. 8vo. New York: Harper & Brothers, 1841.

Mr. Stephens's abilities, as an acute observer, and an able and agreeable writer are too well known, to need any commendation at our hands. We therefore heartily welcome these volumes as an important addition to our national literature. They contain much that is new and original,—a rare virtue in the present day—from the fact of the field of the author's travels being much unknown; and his antiquarian researches bringing to light much that is important as regards the aborigines of our continent.

This work will be found important for three reasons: 1. The light which is cast upon the social and political condition of both the Spanish Americans and the Indians. 2. For its able investigation of the antiquities of those countries; and the numerous and admirably engraved views and plans which it contains; and 3d, for the information it affords us of the working of the system of popery, when left to itself,—untrammelled by the restrictions of neighboring protestant nations; and unilluminated by reflex protestant light. To our minds it is in this last respect that it is particularly interesting; and no Christian can read the volumes before us, without coming to the conclusion, that unsophisticated popery is gross idolatry; and that let it arrange itself, so as to suit circumstances, in the United States, or any where else, as it may, by its wonderful self-adapting and expanding principles; to this it must at last come, so soon as it succeeds in darkening the minds, and dulling the consciences of its votaries. This did Bishop Stillingfleet clearly see nearly 200 years since; and ably did he argue the case; proving that the principles on which the Virgin Mary and the saints are worshipped by the Romanists,—let them call it worship or not—are precisely the same as the principles of the worship of Buddha by the Hindoostanians.

We know no nation so dark, or so heathenish, which more truly requires the aid of the Christian missionary than "Christian" Central America. We make the following short extract, one among many, to show the condition of "Christianity" in that country. Quetzaltenango, the place referred to, is one of the largest, most important and most polished cities of Guatemala.

"In the afternoon," says our author, "we were again seated with the municipality in the church to behold the descent from the cross. The spacious building was thronged to suffocation, and the floor was covered by a dense mass of kneeling women, with turbaned head-dresses, and crying children on their backs, their imaginations excited by gazing at the bleeding figure on the cross; but among them all I did not see a single interesting face. A priest ascended the pulpit, thin and ghastly pale, who, in a voice that rang through every part of the building, preached emphatically a passion sermon. Few of the Indians understood even the language, and at times the cries of children made his words inaudible, but the thrilling tones of his voice played upon every cord in their hearts; and mothers, regardless of their infant's cries, sat motionless, their countenances fixed in high and stern enthusiasm. It was the same church, and we could imagine them to be the same women, who in a phrenzy and fury of fanaticism had dragged the unhappy Vice-President by the hair, and murdered him with their hands. Every moment the excitement grew stronger. The priest tore off his black cap, and leaning over the pulpit, stretched forward both his arms, and poured out a frantic apostrophe to the bleeding figure on the cross. A dreadful groan, almost curling the blood, ran through the church. At this moment, on a signal from the Cura, the Indians sprang upon the arbor of pine branches, tore it assunder, and with a noise, like the crackling of a great conflagration, struggling and scuffling around the altar, broke into bits the consecrated branches to save as holy relics. Two Indians, in broad brimmed hats, mounted the ladders on each side of the cross, and with embroidered cloth over their hands, and large silver pincers, drew on; the spikes from the hands. The feelings of the women burst forth in tears, sobs, groans, and shrieks of lamentation, so loud and deep, that, coming upon us unexpectedly, our feelings were disturbed, and even with sane men, the empire of reason tottered. Such screams of anguish I never heard called out by

mortal suffering; and as the body, smeared with blood, was held aloft under the pulpit, while the priest leaned down, and apostrophized it with frantic fervor, and the mass of women wild with excitement heaved to and fro like the surges of a troubled sea, the whole scene was so thrilling, so dreadfully mournful, that without knowing why, tears started from my eyes. By degrees the excitement died away; the crackling of the pine branches ceased, the whole arbor was broken up and distributed, and very soon commenced preparations for the grand procession."

EPISCOPACY.

By REV. C. LESLIE, M. A., Author of "A Short and Easy Method with the Deists," &c. 1700.

"I: The difference among Christians.

"From all the proofs of the certainty of the revelation we are come to find in Christianity, our labor is not yet at an end: for here you see a multiplicity of sects, and divisions, which our blessed Savior foretold should come, for the probation of the elect: as some Canaanites were left in the land to teach the Israelites the use of war, lest by too profound a peace, they might grow lazy and stupid, and become an easy prey to their enemies. So might Christianity be lost among us; if we had nothing to do, it would dwindle and decay, and corrupt by degrees, as water stagnates by standing still: but when we are put to contend earnestly for the faith, it quickens our zeal, keeps us upon our guard, trims our lamp, and furnishes the sword of the Spirit, which might otherwise rust in the scabbard. And it gives us great opportunity to show us the wonderful providence and protection of God over his Church in preserving her against a visibly unequal force. And in this contest, to some the high privilege is granted in the behalf of Christ, not only to believe on him, but also to suffer for his sake.

"II: The true notion of a Church.

"The Church must be considered not only as a sect, that is a company of people believing such and such tenets, like the several sects of Heathen philosophers; but as a society under government, with governors appointed by Christ; invested with powers and authority to admit into, and exclude out of the society, and govern the affairs of the body. This power was delegated by Christ to his apostles, and their successors to the end of the world; accordingly the apostles did ordain Bishops in all the Churches which they planted throughout the world, as the supreme governors and centre of unity, each in his own Church.—These were obliged to keep unity and communion one with another; which is therefore called Catholic (or universal) communion. And these Churches considered together are the Catholic Church; as the several nations of the earth are called the world.

"III: Episcopacy.

"In your search after a Church, you must not only consider the doctrine, but the government; that is, as I said before, you must consider the Church not only as a sect, but as a society; for though every society founded upon the belief of such tenets may be called a sect, yet every sect is not a society. Now a society cannot be without a government; for it is that which makes a society; and a government cannot be without governors. The apostles were instituted by Christ the first governors of his Church; and with them and their successors he has promised to be to the end of the world. The apostles did ordain Bishops in all the Churches which they planted throughout the whole world, and these Bishops were esteemed the successors of the apostles, each in his own church, from the beginning to this day. This was the current notion and language of antiquity. "Omnes Apostolorum successors sunt." in the words of St. Jerome.—And St. Ignatius who was constituted by the apostles Bishop of Antioch salutes the Church of the Traians "In the plenitude of the Apostolic character." Thus it continued from the days of the apostles to those of John Caluin (A. D. 1530) in all which time there was not one Episcopal in the whole christian world, that was not episcopal. But now it is said by our dissenters, that there is no need of succession from the apostles, or those Bishops instituted by them: that they can make governors over themselves whom they list, and what signifies the government of the Church so the doctrine be pure? But this totally dissolves the Church as a society, the government of which consists in the right and title of the governor. And as the apostle says "no man taketh this honor to himself, but he that is called of God, as Aaron." And the dispute between him and Korah, was not as to any point either of doctrine or worship, but merely upon that of Church government. And St. Jude, verse 2, brings down the same case to that of the Church. And reason carries it as to all societies. They who will not obey the lawful governor, but set up another in opposition to him, are no longer of the society, but enemies to it, and justly forfeit all the rights and privileges of it. Besides the Church is called the pillar and ground of the truth, as being a society instituted by Christ for the support and preservation of the faith. This no particular Church can attribute to itself, otherwise than as being a part of the whole; and therefore St. Cyprian says, "Christ made the college of Bishops numerous, that if one proved heretical, and sought to devour the flock, the rest might interpose for the saving of it." This is equally against letting the whole depend upon one universal Bishop; and against throwing off the whole episcopate; that is all the Bishops in the world, which would be a total dissolution of the Church as a society, by leaving no governors in it; or which is the same thing, setting up governors of our own head, without any authority or succession from the apostles, which is rendering the

*For certificates and other evidence, enquire of
SANFORD & PARK.
Agents for Cincinnati, No. 15, East 4th st.
July 10, 1841.

The Domestic Circle.

CONDUCTED BY THE AUTHOR OF "THE YOUNG LADY'S COMPANION," "BOTANY OF THE SCRIPTURES," "LIFE OF WYCLIFFE," ETC. ETC.

WINTER EVENING CONVERSATIONS—OR HOME MADE HAPPY.

(Continued from p. 68.)

"The study of Natural History, my dear girls," observed Mrs. Howard, when the family party was next assembled, "carries us far back in the annals of this world; and the birth-day of living creatures, we may consider, as forming the subject of its earliest pages. This history, continues to increase in interest, with the additional discoveries of each succeeding year, and I have little doubt but that it will continue to form a useful and interesting study, until time shall be no longer."

"I have been long desirous, and for various reasons, that you should pursue your enquiries into the subjects of which this science treats. While examining into the habits, and instincts, of the various races of animals which God has formed, and in observing the kind provision which He has made in His providence for the comfort of their lowest orders, your hearts will, I trust, become more deeply impressed with a sense of His Infinite love. Our blessed Lord, pursued this plan occasionally in the instruction of His disciples; and when He bade them look at the little sparrows while picking their daily food; when it was observed, that even the comfort of such feeble creatures was attended to, by the great God. He taught them, to take courage, and trust to the same gracious Being to provide likewise for the supply of their wants; for said He, if these tiny birds, which are so numerous and yet so insignificant, that two of them may be purchased for a farthing, are still proved to be the objects of God's tender care, should ye my chosen disciples despond or distrust His goodness, since ye are of more value than many sparrows."

"I think this study has likewise a tendency to make us feel kindly towards all the creatures whom God has made. While reading of the industry of the ant in making provision for her winter's store, or the skill of the honey bee in forming her curious mansion, and filling it with its sweet produce, of which, we are so often the partakers, we become as it were, personally acquainted with them, and form with them a certain kind of friendship, and thus are led to desire not to annoy them."

"I remember, mamma, very distinctly," said Harriet, "the change in my feelings towards the ants which were so numerous in our garden walks, after you read us a long account of their industry, and curious management. I could not bear to see their little houses destroyed, and used to walk much more carefully down the walk, than I did before."

"I must confess," observed Mrs. Howard, "that I have never been more fully persuaded that God is not only a Being of Infinite kindness, but that He is also minutely attentive to our daily comfort, than while studying the history of the animal world. Let us advert only to their distribution into different parts of the earth, and observe, as good bishop Butler remarks, 'how admirably, one thing is set over another in the creation of God.' Look for example at India, and read of the immensely rapid growth, and luxuriance of its vegetation, which would soon become almost rank with its richness! Behold then, the gigantic elephant coming forth to discharge her appropriate office, and to act as a check to what might otherwise have been an evil. There too, animals increase in a proportionate ratio, and the swarms would soon overpower the weaker race of man, but God has given them the devouring Lion and Tiger to have a habitation among them, and prey upon the otherwise too numerous race of their fellow-brutes. There, where an unhealthy climate, and the degraded state of the population, causes a vast increase of deaths, and where the wretched victims are often left to cumber the ground in the devouring Jackal, the scourer of the dead, whose melancholy wail, is said to be in accordance with his office. Let us open the histories of Syria and Arabia; and read the descriptions of their dreary, sandy deserts, in which the traveller would perish, had he only the European or American horse to depend on, but God has most kindly sent for his relief in such circumstances, the patient, laborious Camel, just the creature he requires, and who can carry about in its own person, water sufficient to supply its own wants, for forty days. Greenland and Lapland on the contrary, where vegetation is so scanty, have the invaluable Reindeer who can subsist on the lichen of their woods alone. What enquiry have you to make, Mary," continued her mother, "your countenance tells me that something perplexes you?"

"I feel dear mother," she replied, "at a loss to account for the dispersion of animals over the globe, each being as you say, so wisely fitted to inhabit the country, of which it is at present a native. After the deluge, animals must have been sent forth from the ark, and from thence have filled the world, but how could they mother, have contrived to journey from Ararat, into South America, New Holland, and the islands of the Pacific?"

"What will you say Mary," said her mother, "if I tell you, that it is by no means certain, that they did first descend from the mountain, which bears the name of Ararat in modern times?"

"Can that be possible," exclaimed Harriet, "I thought this was a settled point."

"Not by no means," replied her mother, "it must always remain a matter of conjecture. Moses, merely states, that 'the ark rested in the seventh month, on the seventeenth day of the month upon the mountains of Ararat,'—Gen. 8: 4."

But he does not, you will observe, mention the situation of these mountains. The majority of commentators, have indeed supposed the Ararat of Moses, to have been a mountain of Armenia, while other writers, and among these some who were qualified to judge accurately of such matters, have advanced strong reasons for supposing, that the mountain on which the ark rested, was one of the vast range of Caucasus, of which the Himalaah mountains form a part."

"Pray mamma," said Harriet, "be so kind as to tell us what some of those reasons were, which induced those gentlemen to form this opinion."

"This I will do cheerfully, Harriet," answered her mother. "The matter is to be sure, not one of great importance, still we like, even on such points, to do what we can to find out the truth. I wish you, to pay particular attention to the words of Moses, when describing this part of his history; he tells us, that it was about the middle of the seventh month, that the ark rested on Ararat, but that it was not, until the beginning of the tenth, that is, about two and a half months afterwards, that the top of the other mountains were seen; from this circumstance, it appears natural to suppose, that the Ararat of Moses was a very high mountain. Now, the mountain which in modern times bears this name, is but three miles above the level of the sea,* while the loftiest peak of the Himalaah, which until lately has been supposed the highest mountain in the world, measures five miles above the sea. It is also remarkable that in the immediate vicinity of it, some of the largest rivers of the East, have their source. Then again, in the eleventh chapter of Genesis, Moses informs us, that mankind, 'journeying from the east, found a plain in the land of Shinar.' Now if they did first descend from a mountain of Caucasus, such as the Himalaah peak, they would have found the plain of Shinar to the east, but had they left the Armenian Ararat, they would have been obliged to seek it, in a southerly direction."

"Your account mamma," said Mary smiling, "would have thrown those poor people into great dismay, whom I have read of, as making a trade of selling the fragments of Noah's ark, said to have been collected among the mountains of Ararat."

"In scaling the lofty Himalaah," resumed Mrs. Howard, "I have wandered from the point of your enquiry Mary, but we will now return to it. You asked, how it was conjectured, the various species of animals, were dispersed through the world, when they must all have proceeded from the point, on which the ark rested. This subject is I confess, somewhat perplexing, more especially when we look at a country situated as New Holland, separated as it is, from either continent, and learn that it contains in a native state, some animals which have not been found elsewhere, in the known world."

"May I ask, Mrs. Howard," enquired Emma, "roused at length to some interest in her friend's conversation, 'what those animals are, which are to be found only in New Holland?'"

"I cannot my dear," replied Mrs. Howard, "remember the names of all of them; the curious Kangaroo and the Emu, are however among the number. In South America, you will discover, some peculiar varieties of the Monkey family, likewise the Sloth and Armadillo. Some writers cannot rest content with leaving this subject, as one of the many mysteries, which we must be willing to leave unexplained, and yet return our belief in God's word, when he assures us, 'that every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark.'—Gen. 7: 23. Among the writers to whom I now refer, is the celebrated geographer Malte-Brun; he boldly asserts that as these animals could not have passed into their respective countries from Africa, or Asia, therefore, nothing remains, but to suppose, there was once a vast tract of country, which united South America with the eastern continent, which has since been swallowed up by some great convulsion of nature, leaving the mighty Pacific in its place. It appears to me, my dear children however, far safer for us in this instance, instead of puzzling our minds, by trying to discover by what route these animals travelled to reach their present abode; rather, to recollect that all brutes, as well as men, are ever entitled in the power of the Great God, and that He could at His pleasure lead them to those stations, which He designed them to fill, just in the same manner, as He must have drawn them together in some extraordinary manner, when he designed to preserve them alive in the ark."

"Whatever may have been the mode of their dispersion, we can readily discover many blessings resulting from the fact. Look for example, at the cold and unattractive regions of Northern America, Europe, and Asia, and observe what a gift they have received from their merciful Creator, in their numerous furred animals. These regions being destitute of vegetable riches, and the climate very severe, they present none of those attractions, which commonly tempt the visits of commercial men or other strangers. They abound however in animals, whose rich and beautiful furs have become objects of desire, to all orders of men, from the luxurious monarch, to the simple peasant. Thus traders have been induced to go among them, who have brought on their return, accounts of the miserable condition of the poor Esquimaux, or the wretched inhabitant of Kamtschatka. These recitals, excited the sympathy of Christians, and induced many to leave their comfortable homes, and go into those inhospitable regions, to preach Christ, to their benighted brethren; and now we have every reason to be-

*Kirby's Bridgewater Treatise; chap. 2d.

lieve, that on that great day, when he Lord will "make up his jewels," there will be found some bright gems, among them, which have been drawn from among the Polar snows. Mr. Kirby remarks, that to his mind, nothing shows more completely, that a kind and watchful Providence holds the reins of government over creation, than that disposition manifested by certain animals, to change their situations at certain seasons of the year, in order to provide food and shelter for themselves and their young offspring. God sometimes, has made use of this propensity of animals, to serve as a real where-with to punish both his stubborn enemies and to draw back, under his rein, His wandering children, and thus it has been made instrumental, both to man's earthly and his spiritual good."

"Mamma," said Harriet, "I have read and heard it, often observed, that animals, and insects are forced by instinct, to do such things. I should be glad, if you would talk to us a little about this matter; it seems to lead them to very much the same action, as our minds do, in us, and yet it appears to be quite a different thing notwithstanding."

"You have asked me Harriet," replied her mother, "a pretty puzzling question, but I will try to explain the matter to you, as well as I can. But in order to do so, I believe I must call in higher aid," and as she did so, she opened Baron Cuvier's celebrated work, "*La Règne Animal*," and turned to the chapter in which he gives his admirable description of the intellectual functions of animals. "I will not my dear girls, give you an exactly literal translation of this great man's description of instinct, but as nearly so, as will be intelligible to you. He says, 'we cannot form a clear idea of instinct, except by admitting that animals have in their brain, certain motions (or such as are born with them) and constant images and sensations, which determine them to act, as accidental and ordinary sensations determine us. It is a sort of dream or vision which always pursues them, and in all which relates to their instinct, we may regard them, as acting like persons who are in the habit of walking in their sleep.'—page 40."

"Having given you, in a few words Cuvier's notions on this subject, I will briefly notice some other opinions which have been advanced by other writers, for this is a point, Harriet, which has puzzled the minds of some of the greatest and wisest men. Some of these, and among them the celebrated Addison, have supposed, that 'God was the soul of brutes,' and that every act of instinct exhibited by them, proceeded from Him; if this were the case however, we should imagine they would never be misled by it; which fact we know sometimes occurs, though not frequently. Others, on the contrary assert, that instinct does not proceed in any degree from such a cause, but depends entirely upon the action of some of their bodily organs, which have thus been constructed by God. While a third class, contend, that instinct depends upon a mixture of these motives."

"I can scarcely think mamma," said Mary, "that brutes do not possess a certain degree of mind, for we read so many anecdotes of their wonderful sagacity and even memory."

"I will not pretend my dear," replied her mother, "that they have, neither do I feel authorized to say, that they have not intellect of a certain kind. When I find so many wise and learned men, differing on a subject, I try to be willing to keep my mind from forming a decided opinion on either side. If they do possess intellect, it differs in some most important respects from that of man. In his case, the mind is, we know, capable of great cultivation, and the result of the labours of one generation, is transferred to another, no elephant or other equally sagacious animal, is capable by any exhibition of intelligence, of producing the least change in the condition of his race, but the minds of the elephants of our day, and of those living in the early ages of the world, are precisely of the same grade of intelligence. In no respect is this difference more strikingly manifest, than in the construction of their habitations. We learn from the perusal of the histories of ancient and modern times, and from the reports of travellers of the present day, who have visited savage and uncivilized nations, that the dwellings of men improve just in proportion to their advancement in civilization. When in a rude and barbarous state, they cannot vie with those of the beavers, or hardly with those of the ingenious marmot, or the cell of some of the spider tribes. But as man progresses in civilization and intelligence, his habitation is found far surpassing in contrivance and comfort those of any of the brute creation. The inhabitants of civilized Europe and America at the present day are sumptuously accommodated, tho' their savage forefathers were content to dwell in the holes of rocks or under the refreshing shelter of some spreading tree; the bee however, who labors at our side, forms its cells with the same geometrical accuracy as did those of olden times. But," observed Mrs. Howard, "I have been detained longer than usual, and will conclude our conversation for the present, lest we trespass upon higher and holier duties."

[To be continued.]

Bishop Meade on the Rule of Faith.
SERMON delivered at the consecration of the Rt. Rev. Stephen Elliott, D. D., by the Rt. Rev. Wm. Meade, D. D., with an Appendix on the Rule of Faith, (in XIX chapters), in which the opinions of the Oxford Divines and others agreeing with them, on the subject of Tradition, are considered; and some of the consequences thereof set forth. Just received at the Episcopal Depository, West Fourth street. Price 37½ cents.

WANTED by Gold and Silver.
I. M. BISSELL,
West Third Street.

WANTED by Indiana Scrip.
I. M. BISSELL,
West Third Street.

Office and Residence of Dr. Lawrence.
AT DR. WALDO'S, THIRD STREET,
Near the Post Office. no 21

WESTERN CHURCH PRESS.
Book and Job
PRINTING
OFFICE,
Rogers' Row, Fourth-Street, West of Main,
CINCINNATI.
Book and Job Printing
Executed at this OFFICE in the best style of the Art, and with Expedition.

Southgate's Tour.

NARRATIVE of a Tour through Armenia, Kurdistan, Persia and Mesopotamia, with an Introduction and Occasional Observations upon the Condition of Mohammedanism and Christianity in these Countries. By the Rev. Horatio Southgate. 2 vols., roy. 12mo.

The work of which we have given the title in full, at the beginning of this paragraph, we esteem, after careful perusal, the most valuable of all the histories of travel in the East with which the press has yet been favored. It is the result of a tour of three years, in that region, the only comprehensive and accurate account of Mohammedanism and oriental sects and institutions, as they really exist. We have had an abundance of books of travel, full of interesting personal anecdotes; but before the present, no work so full in its exposition of the dominant religion of Asia, or of the condition of its various countries. Mr. Southgate performed his extensive tour under the direction of the Foreign Committee of the Board of Missions of the Protestant Episcopal Church in the United States. Beside the information which the nature of his appointment lead us to expect in his pages relative to the peculiar institutions of the country and to the Christian churches which remain yet scattered over its surface, he has added much to our knowledge of oriental particular geography and statistics, and the work is illustrated by a number of maps and engravings, that add very much to its interest and value.

The Flag Ship; or a voyage around the World, in the United States Frigate Columbia, attended by her consort, the Sloop of War, the USS. Albatross, and bearing the broad Pennant of Commodore George C. Read. By Fitch W. Taylor, Chaplain to the Squadron. 2 vols., roy. 12mo. Illustrated with Engravings.

For sale at the Bookstore of
ISAAC N. WHITING,
Columbus, March 19, 1841.

McClaine on Justification.
ISAAC N. WHITING, Bookseller and Publisher, Columbus, has just published JUSTIFICATION BY FAITH, with an Appendix by the Rt. Rev. Charles F. McClaine, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Ohio. A small, handsomely bound, 37½ cents. The work may be had of Myers & Miller, Gambier; S. Wells, Newark; A. P. Richards, Granville; Ed. Lucas & Co. Cincinnati; also, in Philadelphia, at the bookstores of H. Hooker, J. Whetham, George W. Donohue, and R. S. Key; Baltimore, at Armstrong & Berry's; Washington, at William M. Morrison's; New York, Swords, Stanford & Co., D. Appleton & Co., Gould, Newman & Saxton, and at the Depository of the General Protestant Episcopal Sunday School Union, New Haven, at S. Babcock's; and B. & W. Noyes; Hartford, Spalding & Storrs; and Belknap & Hamesley's; Boston, Crocker & Brewster; and James B. Dow's; Pittsburgh, J. J. Key & Co. Columbus, July 10, 1840.

Kitchen Furniture.
A GENERAL assortment of Kitchen Furniture, Groceries, Queensware, Glassware, Waiters, Tea-Trays, &c. For sale by
D. K. CADY,
May 8.

I. M. BISSELL,
EXCHANGE BROKER,
West Third Street,
Feb. 1841. Cincinnati, Ohio.

Protestant Episcopal Depository,
AND MISCELLANEOUS BOOKSTORE.

THE subscriber has opened a Book and Stationery Store, in Rogers' Row, West Fourth St. (one door west of Dr. Rogers' office,) Cincinnati, where he intends keeping for sale all the standard and other works connected with the Protestant Episcopal Church, including Sunday School Books, Tracts, &c., together with a general assortment of works in history, biography, the arts and sciences, &c. &c. All the books and Stationery—all of which will be sold at the lowest cash prices.

May 15, 1841.
T. R. RAYMOND.

Splendid London Books.
THE Pictorial edition of the Book of Common Prayer, illustrated with many handsome engravings, to which are added original notes by Rev. Henry Stoking, M. A.

The Life of Christ, illustrated with choice prayers from one hundred and thirty eight eminent British and Foreign Divines, and embellished with seventy fine engravings after celebrated authors.

Gray's Elegy illustrated.
The Pictorial Illustrations of the Bible.
Pilgrim's Progress, with splendid illustrations.
The London Annuals for 1841, viz. The Protestant Annual—Book of Beauty—Forget Me Not—The Drawing Room Scrap Book—Findsen's Tableaux—The Book of the Boudoir, Books of Poetry, &c. London Bibles, all sizes.

Just received, and for sale by
R. S. B. GEORGE,
No. 26 South Fifth street above Chestnut, Philadelphia.

Boarding and Day School for Young Ladies.
CONDUCTED BY MRS. GOOCH,
Walnut Street, (near Fourth,) Cincinnati.

THE course of instruction pursued in this establishment, includes all the most important and useful branches of female education, comprising the following studies: The English and French languages, Writing, Arithmetic, Geography, Composition, Ancient and Modern History, Rhetoric, Philosophy, Astronomy (with use of Globes), Belles-Lettres, &c.

Hand-Painting and Drawing, with Landscape and Flower-Painting.
Great attention is paid to the deportment, as well as to the moral and intellectual improvement of the pupils.
Terms and further particulars may be known on personal application or by letter.

REFERENCES—
Rev. C. P. McWhorter, D. D., Gambier.
Rev. C. Colton, D. D., Cincinnati.
Rev. H. V. D. Johns, Cincinnati.
Sept. 8, 1840.

A CARD.—Having been intimately acquainted with Mrs. Gooch for some time past, as an esteemed member of my church, and having had ample opportunities of observing her course as the head of a Female Seminary, I can cordially recommend her school, as one of the best I have ever met with. Mrs. Gooch has been for fifteen years engaged in England and in this country in female education, and brings to her responsible vocation, a large share of experience, and sound and varied learning, and every confidence that they will be faithfully taught, and kindly watched over, when discharged from study.
H. V. D. JOHNS,
Rector of St. Paul's Ch., Cincinnati.
Sept. 10, 1840.

NOTICE.
DOCTOR DRAKE wishes to inform those who may desire to communicate with him professionally or otherwise, that he will not return to Louisville till the commencement of the Medical Lectures, the first of November, till when he may be found at the house of his son-in-law, Alexander H. McGuffey, Third st, opposite the Bazaar.
May 8.

EVES & SHAW,
MERCERS AND TAILORS,
No. 11, West Third Street.

A new assortment of fashionable Cloths, Cassimeres and Vestings constantly on hand.
May 15, 1841.

Office and Residence of Dr. Lawrence.
AT DR. WALDO'S, THIRD STREET,
Near the Post Office. no 21

WESTERN CHURCH PRESS.
Book and Job
PRINTING
OFFICE,
Rogers' Row, Fourth-Street, West of Main,
CINCINNATI.

Book and Job Printing
Executed at this OFFICE in the best style of the Art, and with Expedition.

Sliver Water.
JUST received, a new lot of the above kind of water—Wash-Tubs, Foot-Tubs, Churns and Buckets, painted and unpainted. For sale by
D. K. CADY,
May 8.

PROSPECTUS OF THE WESTERN EPISCOPAL OBSERVER.

ARRANGEMENTS having been made to publish the GAMBIER OBSERVER and WESTERN CHURCH JOURNAL simultaneously at Cincinnati and Louisville, at the close of the present volume in December next, the paper will thenceforth be continued under the name of the WESTERN EPISCOPAL OBSERVER, and printed at the Western Church Press, Cincinnati.

The change of location to point so central to the West, and so convenient for the early reception and rapid diffusion of intelligence, will it is believed, greatly increase the usefulness and interest of the paper. With a view the more effectually to secure these objects, the Proprietor has invited and obtained the editorial co-operation of the three resident Rectors whose names are subjoined with his own. The paper will therefore, from the commencement of the next (the XI) volume be issued under the joint editorship of the subscribers, and printed and published as above.

THE OBSERVER will continue to maintain and put forth with renewed zeal, those sound and decided doctrines of the Gospel which it has always held and defended as essential to piety of heart and life; and as an Episcopal paper, will continue its faithful advocacy of the peculiarities of our communion.

It is the design of the editors to establish such correspondence with the Atlantic cities as will secure the earliest religious intelligence; and by a similar arrangement at the West, to make their journal a vehicle of fresh and authentic news, and of the establishment and progress of the Church through out the Western Dioceses and Missions.

CHAUNCEY COLTON,
Wm. JACKSON,
JOHN T. BROOKE,
HENRY V. D. JOHNS

In addition to the above arrangement for the responsible editorship of the OBSERVER, a department of it has been assigned to the pen of the author of the "Young Lady's Companion," &c. &c. The column under her charge will be maintained in original matter, or selections from other sources, chiefly designed to guide and instruct the young, while the reference will be had to interesting and revealing them by the recital of facts drawn from some of the various branches of Natural History and from Natural Philosophy. It is designed to establish this department of the paper with occasional illustrations of each subject, and to be continued as long as the interest of the public shall warrant. A portion of the space under the charge of ALICE COLE, will be occupied with matter more particularly interesting to the female portion of our readers.

Gambier, Ohio, Oct. 29, 1840.
I have seen with great satisfaction the particulars of the new arrangement with respect to the publication of the "Western Episcopal Observer," and it is reasonable to anticipate a great accession to the value, circulation and usefulness of the paper, from so great an accession of strength to its editorial labors. Its publication at Cincinnati and Louisville will bring it into very easy connection with all our western and south-western dioceses, while its pages will afford a ready opportunity for the publication of whatever internal matters they may severally desire to show to the public. With an earnest hope that the paper will be as well sustained by a strong subscription, as it is certainly well by a vigorous editorship, I feel the greatest cheerfulness in recommending it to the patronage of the community.

CHAS. P. McWHORTER,
Bishop of the Diocese of Ohio.
St. Louis, Nov. 19th, 1840.

I cordially concur in the above.
JACKSON KEMPER,
Missionary Bishop for Missouri, Wisconsin and Iowa, and Provisional Bishop of Indiana.
Detroit, Feb. 3, 1841.

I cordially concur in the above.
SAM'L A. MCCORMY,
Bishop of the Diocese of Michigan.
Lecington, Ky. Dec. 10th, 1840.

The plan of transferring the Gambier Observer to a more central point for the whole west, with the hope of rendering it, in time, what its new name imports, "A Western Episcopal Observer," meets with my cordial approbation; and I shall be ready, at all times, to lend a helping hand, in every way in my power, to its able editors and conductors.

B. B. SMITH,
Bishop of the Diocese of Kentucky.
New Orleans, March 20th, 1841.

In your paper I recognize an efficient auxiliary in the dissemination of the truths of the gospel, and shall be happy to see its circulation extended in the dioceses with which I am connected. I shall be happy to hear that you have an extended circulation throughout the western church. It will give me pleasure to communicate to you from time to time, such ecclesiastical intelligence as may transpire within my sphere of labor.

LEONIDAS POLE,
Missionary Bishop of Arkansas, and Provisional Bishop of Louisiana and Alabama.
TERMS.

THE WESTERN EPISCOPAL OBSERVER will be issued weekly on a double column folio sheet, on paper fine of quality and with new and handsome type, and furnished to subscribers on the following terms: \$2.50 in advance or \$3.00 at the end of six months.

Episcopal Female Seminary,
Granville, Ohio.

MANSFIELD FRENCH, Principal.
REV. ALVAH SANFORD, Chaplain.

IN this Institution, instruction is given in all the branches of a thorough English Education, in Languages, Instrumental and Vocal Music, and various ornamental branches. It is furnished with well educated Female teachers; and also with a good assortment of apparatus for illustrations in Chemistry, Natural Philosophy, and Astronomy.

The department of Music is under the direction of two gentlemen of a very superior qualification. The Boarding House is under the care of Rev. Mr. Sanford and lady, assisted by the teachers. The number of boarders is limited, and as there are no vacancies, at this time, those at a distance who wish admission for their daughters or wards, must make application previous to sending them, stating their age and the probable time of their continuance. As vacancies occur, notice will be given to those who can be received.

Boarding in good private families will be provided by the Principal, for such as wish to enter the School and cannot be accommodated in the Boarding House. All the pupils from abroad, boarding in town, will be held responsible by the Principal for a proper observance of such rules as may be deemed necessary to secure to them the full benefits of the School.

Young ladies will be received into the Institution, at any time, but for no less than half of a term. Payment of bills is required in advance.

There will be a short recess, terminating on the 12th day of April. The Summer Term, of 22 weeks, will close on the 1st day of July.

Board in the Seminary, including washing, fuel, lights, room, furniture, and tuition in all the English branches, per term, - - - \$10 00
Tuition of day scholars, - - - 9 00
" in Music on Piano and Guitar, each, do. 10 00
Painting in Oil Colors, 22 lessons, - 5 00
" in Water Colors, do. - 6 00
" in Drawing, do. - 4 00
Other ornamental branches, as well as the Languages, are taught, for which there is an extra charge.

The close of the April recess will be a favorable time for entrance. Application for admission may be made either to the Principal or Chaplain.
Granville, March 18, 1841.

Pictorial Illustrations of the Bible,
AND VIEWS IN THE HOLY LAND.

THE undersigned has received a lot from the publisher—New York, and would respectfully invite the public and the Christian community especially to call and examine it at his Periodical Agency Office, Third street, 3 doors West of Walnut, where he has it for sale. They are highly recommended by the most distinguished clergymen in the East, as worthy the particular attention of the public.

May 8.
C. TOBEY, Agent.

CHRIST to Return; a Practical Exposition of the Prophecies recorded in the 24th and 25th chapters of the Gospel according to St. Matthew. With a Preface, by the Right Rev. L. Silliman Ives, D.D., Bishop of the Diocese of North Carolina. By G. Emien Hare, Rector of Trinity Church, Princeton, Spencer's Appeals to the Heart.

For sale by
HENRY PERKINS,
234 Chestnut street.
Philadelphia.

PUBLISHED, AND FOR SALE BY THE
General Protestant Episcopal Sunday School Union.

Depository, No. 28 Ann Street, New York.

BOOKS OF INSTRUCTION.
Union Primer, per hundred, \$4 00
First Truths, do. do. 2 00
Prot. Epis. S. S. Books, No. 1, per hundred, 1 25
do do do 2, do. 1 25
do do do 3, do. 1 25
do do do 4, do. 5 25
Questions on the S. S. Books, do. 3 00
First Truths, do. do. 2 00
Catechism No. 1, (Scripture Catechism,) do. 3 00
Questions on the Book of Common Prayer, do. 3 00
Catechism No. 3, (Catechism broken into short questions and answers,) do. 3 00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) still covers, do. 12 25
Catechism No. 4, (by Cuming,) do. 6 00
Lloyd's Catechism on the Evidences of the Bible, do. 4 00
Church Catechism, do. 1 25
Manual of Short Prayers for Children, do. 2 25
Duty to God, do. 1 25
Church Primer, do. 1 25
Sunday-school office of devotion; do. 1 25
Sunday-school Psalms and Hymns, do. 1 25
Harmony of the Creeds, do. 1 25
Questions on the Book of Common Prayer, do. 3 00
Collects from the Prayer Book, do. 1 25
Questions on the Collects, do. 11 00
Epistles and Gospels from the Prayer Book, 10 00
Questions on the Epistles and Gospels, 2 parts 11 00
Bible Companion, 2 vols., do. 6 00
Quest. on St. Matthew, part 1, still covers, 12 25
do do do 2, do. 12 25
do do do 3, do. 12 25
do do do 4, do. 12 25
do do do 5, do. 8 00

A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.
The Protestant Episcopal Sunday School Library, 63 vols. 18mo.—net price 20 cents each.
The Juvenile Library, 5 vols. 32mo.—net price 15 cents each.

Address all orders for Books, and all remittances, to
JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, Jr., Agent,
Union Depository, 28 Ann Street, New York.

The above books are also for sale at the bookstores of
ISAAC N. WHITING,
Columbus.

Rev. I. Covert's Balm of Life.
A NEW and valuable remedy for the cure of Coughs, Asthma, Bronchitis, Crump Whooping Cough, and incipient diseases of the Lungs and Windpipe. Extensively used and recommended by the medical faculty, to whom the receipt has been made known.

I. COVERT & CO., Proprietors, Auburn, N. Y.
The proprietor is now receiving, almost daily, testimonials of the highest respectability in favor of his medicine, from physicians, clergymen, and others, who have become acquainted with its nature and effect,—among which are the following:

[From the Boston Medical Journal, Aug. 26, 1840.]
The following is an extract from an article in that paper on "Asthma, Laryngeal Constriction, or Bronchitis," by Frank Hamilton, Professor of Materia Medica and General Pathology in Geneva Medical College:

"The Rev. I. Covert's mixture